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Doctor Brinton furnished a key to the more important alphabetic differences. The extreme clearness and beauty of the type and the general make-up of the volume might serve as a model for future works of this character. A well-prepared index, which is really in the nature of an alphabetically arranged cross-reference, renders easy the reference from English to Lenâpé, and to a great extent makes unnecessary an English-Lenâpé dictionary.

H. W. HENSHAW.

Among Cannibals, an Account of Four Years' Travels in Australia and of Camp-Life with the Aborigines of Queensland by Carl Lumholdt, M. A., Member of the Royal Society of Sciences of Norway, Translated by Rasmus B. Anderson, Ex-United States Minister to Denmark, with Portrait, Maps, Four Chromo-Lithographs and Wood-Cuts. New York: Charles Scribner's Sons. 1889.

This is an octavo volume of nearly 400 pages, handsomely printed, showily bound, and well illustrated. Much of the text is occupied by the personal adventures of the author, descriptions of scenery and of the life of European colonists in Australia, but there is not more than enough of such matter to afford a general interest to the work and to give the reader a fair idea of the surroundings of the race which forms the main subject of the work—the Cannibals of Australia.

The author seems to have gone to the southeastern continent primarily as a zoologist. Anthropology was a secondary consideration in the beginning, but before he left the country it became uppermost in his thoughts. It was to find a mammal new to science that this explorer undertook his most perilous journey, with only native companions, among the wild mountains of northern Queensland; but on his toilsome marches he gathered information that the anthropologist will value far beyond the hard-won skins of the *boongary*, which he went into the wilderness to seek. He adopted the best and, we might almost say, the only method of acquiring original ethnographic facts; he trusted his life among the treacherous natives, lived with them and shared a common lot with them.

The statements which he offers us as the results of a specific purpose in investigation are of great value, but the little items which he has picked up by the wayside when he had apparently no direct aim

in view are of equal or often of higher importance. The comparative and the speculative ethnologist will find this book a storehouse of suggestive facts.

We know from the works of other explorers that the aborigines of the older Australian colonies possess an elaborate social system, with totemic clans and a complex classification of kinship. Our author has apparently not investigated this question among the races of Queensland, or if he has he tells us nothing directly about it, but we can fairly conjecture that some such system exists in tropical Australia from certain passages, as that relating to name giving on page 230, and that treating of terms of relationship on page 199, and that speaking of tabus on page 136.

The student of American ethnography will, we think, gain a more exalted idea of the cult of the northern Australians from incidents casually related by the author than from his formulated opinions of their religious beliefs. On page 136 we find an allusion to a series of initiations or ordeals which the Australian male has to pass through between youth and old age. They seem somewhat similar in character to those of certain esoteric societies graduated according to age which exist among our American races and which possess most elaborate "work" in the different degrees. The oft quoted *Korroboree* is usually considered by travelers as a mere dance for amusement; our author refers to it as a "festival dance" (p. 236), yet we feel that he gives true key to its purport when he tells us (p. 239), "I could not induce them to explain to me the significance of the performance, but still I managed to find out that it had some connection with the devil." That it is a ritual or religious dance we have no doubt. It is probable that this application of the word devil is derived from the colonists. It is a common practice among christians to regard heathen gods as devils. The Spanish conquerors declared that the American races worshipped the devil, but we now know these races had as good a lot of gods as ever ancient Greek or Roman prayed to. The distinction between a deity and a demon is often but a matter of individual judgment. The gods of the highest race have been vindictive and cruel. On the whole, from the perusal of this book, we are led to the opinion that the natives of Queensland have a cultus well worthy of earnest study.

On page 284 Mr. Lumholtz declares that sacrifices are not to be found in Australia. On page 136 he relates that, after certain cere-

monies performed over a boy, "the strips of skin which gradually fall off from the wounds as they heal are gathered in a little basket, which he subsequently carries for some time about his neck until he finally throws its content out in the woods—gives it to the 'devil,' as it is called. We are inclined to regard this as an instance of a sacrifice, but here there may be between author and reviewer a difference of definition rather than one of opinion.

We derive from Mr. Lumholtz' work a higher estimate of the autochthones of Queensland than we entertained before we read it. We find that they have a sign language; that they use the message sticks observed in other parts of Australia; that they have laws respecting property, binding though unwritten, (p. 147); that they have stated occasions when the injured may right their wrongs, which, if inferior in development to modern courts of justice, are fully equal to the mediæval passages at arms. We discover that wives are often treated with respect and even with fondness, that women have influence, and that their voice is not without its weight in tribal councils.

In describing a *Korrobee*, he says, (p. 239): "On one side of the square opposite the music, a sort of chamber was constructed where the chief performers made their toilets and kept themselves concealed until the performance commenced." Is not this merely the antipodal counter-part of the medicine-lodge of the American ceremonies? He speaks also of the presence of clowns at the dance; similar characters are commonly seen at Indian rites. The picture of the sepulchral scaffold, on p. 275, might be used to illustrate a book of travel in Dakota 20 years ago. But the parallels between Australian and American ethnography might fill a volume.

The work is readable. No one who peruses the first chapter will lay the book aside until he has finished it. The author satisfies our curiosity on many points, but he arouses it and leaves it still craving on many more. We wish he had witnessed a cannibal feast and could tell us thereof as much from personal observation as he has told us of the snake-feast. We think we could have condoned his offence even had he joined the natives in a hunt for *tâlogro*; but we must not expect everything. He has accomplished wonders in four years' travel, occupied as he was with other interests, yet we close the book with the conviction that there is much more to be told. We feel that the lore of the savages of Australia is like the gold of

her mountains, though far more precious, and that much more remains behind than has ever been taken away.

We hope that Mr. Lumholtz' work among the Australians is not ended, and that he may be afforded further opportunities of pursuing his investigations. He is peculiarly fitted for an explorer. He possesses youth, strength, a good digestion, a "strong stomach," a resolute purpose, a Norseman's valor, an enthusiastic love for his work, and, above all, a clear understanding of the peculiar difficulties which beset the path of the ethnographer. Who that has ever wrestled in spirit with the wily savage to win from him the secrets of his heart will not agree with the opinions expressed in the first paragraph on page 228, which he closes by saying: "The best information is secured by paying attention to their own conversations. If you ask them questions they simply try to guess what answers you would like and then they give such responses as they think will please you. This is the reason why so many have been deceived by the savages, and this is the source of all the absurd stories about the Australian blacks."

W. MATTHEWS.

*La France Préhistorique d'après Les Sépultures et les Monuments
par Émile Cartailhac, Paris, 1889.*

The director of the well-known review, *Matériaux pour l'Histoire primitive de l'Homme*, gives the result of many years of labor in this volume of 336 octavo pages with 162 illustrations in the text. While its title restricts its scope to the territory of France and its line of prehistoric researches to sepulchral and monumental remains, those are introduced by a general discussion on the antiquity of man and the primitive stages of his culture. Also throughout the volume comparisons and parallels taken from all parts of the world are presented in illustration and explanation of the topics under immediate examination. The author announces that the present monograph, devoted exclusively to the age of stone, will be followed by one upon the early part of the metallic age.

The most marked characteristic of the work is that it is not confined to a statement of facts more or less definitely ascertained, as is the usual course in treatises intended for simple tuition, but that it